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canon was acted on in England until the year 1170. The restoring of this ancient canon did much for our "Protestant constitution."

II. The Roman Emperors, under the civil law, exercised the power of calling general councils of the Church; this is the foundation of the first paragraph of the 21st of the 39 articles. The restoring of this ancient power of the Crown was a great help to our "Protestant constitution."

III. "King Alfred was the father of the common law; and a Catholic confessor, Edward, was its restorer." Right well said by the *Tablet*; and from the common law as restored by "Edward the confessor," we give the answer:—"The king, who is the vicar of the Most High King, is constituted for this, that he should govern his earthly kingdom, and the people of the Lord; and that, above all, he should venerate his holy Church, AND RULE IT." This is the foundation of the 37th of the thirty-nine articles:—"The king's majesty hath the chief power in England, and other of his dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes, doth appertain."

Thus the supremacy of the Crown, which is the key-stone of "our Protestant constitution," rests on the restoration of the common law, as "restored" by "Saint Edward the confessor."

IV. The *Tablet* seems to think that all statutes against the Pope were made by "Protestants." We take our answer here from a statute made in the Parliament of King Richard II., 150 years before the Reformation (16 Richard II., ch. 5):—"Whereas, the commons of the realm in this present parliament have showed to our redoubted lord, the King, grievously complaining, that whereas the said our lord the King, and all his liege people, ought of right, and of old time were wont, to sue in the King's Courts to recover their presentments to churches, &c. . . . And when judgment shall be given in the same court, on such a plea and presentment, the archbishops, bishops, &c. . . . be bound and have made execution of such judgments . . . and also be bound of right to make execution of many other of the King's commandments; of which right the Crown of England hath been peaceably seized (possessed), as well in the time of our said lord the King that now is, as in the time of all his progenitors to this day; but now of late divers processes be made by the BISHOP OF ROME, and censures of excommunication upon certain bishops of England, because they have made execution of such commandments, to the open disherison of the said Crown, and destruction of the regality of our said lord the king, his law, and all his realm, if remedy be not provided. And, also, it is said, and a common clamour is made, that the SAID BISHOP OF ROME hath ordained and purposed to translate some prelates of the same realm, some out of the realm, and some from one bishopric into another within the same realm, WITHOUT THE KING'S ASSENT AND KNOWLEDGE . . . by which translation, if they should be suffered, the statutes of the realm should be defeated and made void . . . and so the Crown of England, which hath been so free at all times that it hath been in no earthly subjection, but immediately subject to God in all things touching the regality of the same Crown, and to none other, should be SUBMITTED TO THE POPE, and the laws and statutes of the realm by him defeated and avoided (made void) at his will, in perpetual destruction of the sovereignty of the King our lord, his crown, his regality, and of all his realm, WHICH GOD DEFEND . . . Wherefore they, and all the liege commons of the same realm, will stand with our said lord the King, and his said crown, and his regality in the cases aforesaid, and in all other cases attempted against him, his crown, and his regality in all points, TO LIVE AND TO DIE."

The Commons then ask the King to inquire the opinion of the Lords SPIRITUAL and temporal, whose answers are given in the act:—"Whereupon the Lords temporal, so demanded, have answered, every one by himself, that the cases aforesaid be clearly in derogation of the King's crown, and of his regality, as it is well known, and hath been of a long time known; and that they will be with the same crown and regality in these cases specially, and in all other cases which shall be attempted against the same crown and regality in all points, with all their power." And the archbishops and bishops answered, "that the same is against the King and his crown, as it is contained in the petition before named . . . and that the said Lords spiritual will, AND OUGHT TO BE, with the King in these cases, in lawfully maintaining his crown, and in all other cases touching his crown and regality, as they be bound by their ligeance."

Whereupon it was enacted by the Commons, the Peers, and the Bishops, that all who should support these usurpations of the Bishop of Rome against the King and the law should be put out of the King's protection and imprisoned.

By all which it appears that the Acts of Parliament made at the Reformation did but RESTORE—

1. The ancient canons of the Church;
2. The ancient power of the Roman Emperors;
3. The ancient Common Law;
4. The ancient Statutes of England.

We trust we have fairly answered the very proper question of the *Tablet*:—"How our constitution became Protestant."

HORÆ JUVENILES.

We have to thank a friend for forwarding to us a copy of an unpresuming little work with the above title, published in a very creditable style by J. Roche, of Cork, being a collection of pieces in prose and verse, by Denis Donovan, written with a delicacy of taste and piety of spirit which seem to us to give much promise of future usefulness. It is not usual with us to notice works merely for their literary merit in our columns, however we may admire the talent displayed in them, nor should we do so now, but for the notes appended to one of the poetical pieces entitled, "A Litany of the Blessed Virgin," in which the writer has evidently been misled himself, and may be the means of misleading others, if uncorrected, into supposing the *Discourse on the Annunciation*, erroneously attributed to St. Athanasius, to be a genuine composition of that celebrated champion of the faith. Should these observations happen to meet the eye of Mr. Donovan, we beg to call his attention to the indisputable fact, that the discourse or homily on the *Annunciation* (Sermon in Annuntiationem Sanctissimæ Domine nostræ Deiparæ), printed in the 2nd volume of the Benedictine Edition of St. Athanasius's works, p. 401 (from which Mr. Donovan cites it), has for the last 250 years been pronounced by the highest Roman Catholic authorities to be indisputably spurious, and not to have been written for 300 years at least after Athanasius's death. We need only mention that Cardinal Bellarmine and Cardinal Baronius were both of this opinion, as were the Benedictine Editors, who, in their preface expressly say "that this discourse is spurious, there is no learned man who does not now adjudge." We cannot, however, be surprised that so young and pious a Roman Catholic as Mr. Donovan appears to be should have been misled in this matter, when so eminent a writer as Cardinal Wiseman, in his Lectures, vol. ii., p. 108, was so reckless as to cite the same words as those of St. Athanasius, out of the very Benedictine edition which condemns them as spurious; as our readers may remember we have already fully detailed in our 3rd volume, p. 84.

Mr. Donovan's other extract (from St. Epiphanius) is one which never can be too often quoted, and which every member of the Anglican Church would cordially respond to, "Let Mary be honored; let the Father, Son, and Holy Ghost alone be adored. Let no one worship Mary;" a passage which we have more than once cited and relied on in our pages.

Mr. Donovan concludes by saying that "passages might be quoted from the Scriptures in support of this doctrine of the Church, viz.: the invocation of the Blessed Virgin," but I refrain from doing so, as well, because I do not consider this the place to enter more fully into the subject, as because such arguments are already well known to all my Catholic readers."

Should Mr. Donovan further elucidate his views by citations from the Holy Scriptures, we hope our friend will not fail to furnish us with a copy, and we should be happy to facilitate their circulation by inserting in our pages anything written in support of them, in so Christian and amiable a spirit as pervades the whole of the little volume above referred to.

Correspondence.

DID THE VIRGIN MARY EVER DIE?

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR,—The late decree of Pope Pius IX., that the doctrine of the Immaculate Conception of the Blessed Virgin should be henceforth believed as one of the fundamental dogmas of the Roman Catholic Church, has already begun to produce its fruits. Some days ago I happened to meet with a passage in a modern French periodical publication (the *Revue Chrétienne*) which may prove interesting to some of your readers. In this passage the writer makes the following statement:—

"We lately read a letter written by the Abbé Migne, requesting of the Pope to reform the liturgy of the Feast of the Assumption, and to blot out of it everything relating to the death of Mary, because it was impossible that the Immaculate Virgin could have undergone the consequences of original sin."

The Abbé Migne, I may observe, is one of the most learned of the French Roman Catholic theologians, and his name is in the title page as the editor of the republication of the works of the Fathers, which has lately issued from the French press. That a man so able and so well informed should feel himself compelled to take the step of solemnly asking the Pope to change the old established liturgical forms which have now been in use for many centuries in the Church of Rome—a Church which boasts that she is immutable and unchangeable—is indeed an event of no ordinary significance, and, if complied with, may be attended with very important consequences.

For what is the motive which must have induced the Abbé Migne to make so strange and unusual a request? It is plain that he sees that the Church of Rome cannot

"Nous avons lu l'autre jour une lettre de l'Abbé Migne, qui demande au Pape que l'on réforme la liturgie de la fête de l'Assomption, et que l'on en efface tout ce qui se rapporte à la mort de Marie, car la Vierge immaculée ne saurait subir les conséquences du péché originel."
—*Revue Chrétienne*. No. 1. Janvier, 1856. Paris.

stop where she is. He is sufficiently versed in the early Fathers to know, that, following the guidance of Scripture, they uniformly assert, that death is the penalty of sin. The Romish Church, in the Liturgy of the Assumption, teaches her people to believe that the Blessed Virgin died, like ordinary descendants of Adam. Hence the obvious inference in the minds of all persons would be, that the Virgin must have sinned. But the Pope has lately issued his decree that the Blessed Virgin is free, not only from actual, but from original sin. Why, then, every one will naturally ask, why did she die?

In such a state of things, it is plain to common sense, that one or other of two things must be done—either the new doctrine must be given up, as being contrary to the old liturgy; or the old liturgy must be changed, in order to make it accord with the new doctrine. In fact, the case is much the same as if a man were to build an addition to the house in which his forefathers had lived before him for several generations, and then, when the addition was completed, should find to his surprise that the new building had blocked up some of the doors and windows which were in constant use in the old house. It is plain that the owner of the house would have to make his choice between two alternatives, either to give up the use of the doors and windows, which had been made before his own time, or to pull down the building which he had erected, perhaps, at the cost of much toil and money.

Now, it cannot be expected that the Pope and his advisers would ever think of repealing a dogmatical decree which they issued with so much pomp a year ago; even if it could be ever so clearly shown to be inconsistent with the old established Liturgies of the Romish Church. Hence, the only thing to be done is, to alter the liturgy so as to correspond with the new dogma, and this is what the Abbé Migne has asked the Pope to do.

It would occupy too much of your space if I were to dwell at any length upon all the grave consequences involved in this request. The Abbé Migne sees that an important fact in the history of the Blessed Virgin, namely, her death, is inconsistent with the dogma of the Immaculate Conception, and he, therefore, naturally desires that all reference to this fact should be blotted out of the Liturgy of the Feast of the Assumption. But, even if the request of the learned Abbé should be complied with, will the Church of Rome have gained her object? She may blot out of the Liturgy of the Assumption all reference to the death of the Blessed Virgin, but will she be able to blot the fact itself out of the records of history? She has the power, doubtless, to keep back from the knowledge of a great part of her people this cardinal event in the Virgin's history; but what is this, but to acknowledge that she is afraid to tell them of an event that really happened, lest it should induce them to disbelieve a doctrine which she has thought fit to decree as one of the articles of the Christian faith? Is this, I would ask, either fair or honest on the part of Romish theologians?

In fact, if the suggestion of the Abbé Migne should be complied with, what would be the next step? The existing facts of history will not fit in with the dogmas of Romanism. They must be shut out of sight, therefore, altogether; and perhaps a new history of the Blessed Virgin will be written, which will accord better with Romish ideas of what "the glory of Mary" requires. When the opinion of the Abbé Migne is adopted, as it very probably will be, by thousands in the Roman Catholic Church, it will be decreed by the Pope and his advisers, and whoever denies it will be deemed a heretic! Such is the downward tendency which Romish theology has lately assumed!

I will conclude this letter (the length of which I hope you will excuse) by requesting that you will favour your readers with a collection of those passages of ancient authors, which explicitly state or confirm the fact of the actual death of the Virgin. I am sure that such a citation of passages would prove very acceptable to some, at least, of your readers, and we would then be able to see what portions of old authors would have to be inserted in the next edition of the *Index Romanus Expurgatorius*, when dogmas respecting the Blessed Virgin shall have ripened into full maturity.—I remain, sir, your faithful servant,

INVESTIGATOR.

[We beg to thank our correspondent for his interesting communication, and hope to take an early opportunity of complying with the request he has made.]

THE HYMN OF THE BLESSED VIRGIN.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

MR. EDITOR,—A few days ago, as I was sitting in a friend's house, the reader walked in, and after a little time began to prove that it was contrary to the will and mind of God to pray to the Blessed Virgin, or to any other saint or angel in heaven. "Arrah, hold your tongue, man," says Ned Casey, "and don't be making a fool of yourself; sure if your own mother axed a request of you, wouldn't you grant it? and no one would refuse his mother; therefore," says he, "Jesus Christ doesn't refuse his blessed mother for any request she axes of him." "I fear," says the reader, "that you draw your conclusion too hastily; for you have compared your own feelings and affections with the ways of Almighty God. I will read for you," says he, "from your own Bible (the Douay) what one of the prophets says on this subject," so he read,—"For my thoughts are not your thoughts;

nor your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts." (Isaiah lv, 8, 9.) "You see, then," says he, "that it would be worse than presumption for you to compare your ways with God's, which are so much exalted above you." "Well," says Ned, "I suppose 'tis true for you, I cannot compare my ways to God's; but still I am sure that Christ would sooner grant his blessed mother's request than mine, or any one besides me; for no one is so near to him as his blessed mother." Well, Sir, the reader then read for us these passages following: "And as He was yet speaking to the multitudes, behold his mother and his brethren stood without seeking to speak to Him; and one said unto Him, Behold thy mother and thy brethren stand without seeking thee. But He answering him that told him, said: Who is my mother, and who are my brethren? And stretching forth his hand towards his disciples, He said: Behold my mother and my brethren. For whosoever shall do the will of my Father that is in heaven, he is my brother, and sister, and mother." (Matt. xii. 46-50.) "And now," says he to Ned, "will you hesitate to trust that loving Saviour who condescends to call every true follower of his by those endearing terms?" "Oh," says Ned, "I am still certain that 'tis better pray to the Blessed Virgin; for," says he, "she is more blessed than any one else." "So thought a certain woman," said the reader, "who gladly listened to the divine words which fell from the lips of her Saviour; for she exclaimed in the fulness of her heart, 'Blessed is the womb that bore thee, and the paps that gave thee suck' (Luke xi. 27). 'This, then,' says he, 'was the moment for Jesus to exalt his mother as the mediatrix—to declare her to be the Queen of heaven, the Advocate of sinners, and the Comforter of the afflicted, as she is falsely styled by the Church of Rome. Does he do so? No," says he; "but he declares, 'Yea, rather, blessed are they who hear the word of God and keep it' (verse 28). And now," says the reader, "I would wish to correct a false impression that has been stamped on your minds—that we of the national Church of Ireland despise and reject the Blessed Virgin. We do not despise or reject her, and in proof of this we have in our prayer-books her hymn, which is always read at evening service; it is as follows:—'My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For behold from henceforth all generations shall call me blessed. For he that is mighty hath magnified me, and holy is his name. And his mercy is on them that fear him throughout all generations. He hath showed strength with his arm: he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and hath exalted them of low degree. He hath filled the hungry with good things, and the rich he hath sent empty away. He hath holpen his servant Israel in remembrance of his mercy; as he spake unto our fathers, Abraham and his seed for ever' (Luke i. 46-56). Now," says he, "you will all bear in mind that this hymn of the Blessed Virgin was addressed by her to God her Saviour, and we of the national Church of Ireland follow her example, and address this hymn in her own words to God our Saviour; for we dare not address this hymn to herself, for then we would be making her a God, and incurring the displeasure of our heavenly Father, who says that he is a 'jealous God, and will not give his glory to another.'"

Well, sir, when he'd heard the beautiful hymn read from the Protestant Prayer-book, he looked hymn surprised at his wife and then at me, "and," says he, "I own that hymn does not look like dishonouring the Blessed Virgin; but I think it gives her the right kind of honour; for it declares her blessed, as she herself prophesied." "Just so," says the reader; "and you may rely on it, that if the Blessed Virgin came down from heaven, she would pronounce the practice of praying to her instead of her Saviour as false and idolatrous. Remember, too," says he, "that if you love the Blessed Virgin you will pray to Jesus and not to her; for she desires you to do 'whatever He (Jesus) shall say to you.' The blessed Jesus says to you, 'Come to me all you that labour and are burdened, and I will refresh you. Take up my yoke upon you and learn of me, because I am meek and humble of heart, and you shall find rest unto your souls; for my yoke is sweet, and my burden light' (Matt. xi., 28-30). Go to Him, then," says he, "for the Blessed Virgin desires you do 'whatever He says to you.' Are you troubled in heart or mind? if so, go to Jesus and you shall find peace—a peace which the world cannot give. He loves you with an infinite love; go to Him, then, for He only is 'the Way, the Truth, and the Life, and no man cometh to the Father but by him' (John xiv. 6). Go to Him," says he, "'For there is but one God and one mediator of God and men, the man Christ Jesus' (1 Tim. ii. 5). Go to Him, for St. Peter tells you, 'Neither is there salvation in any other, for there is no other name under heaven given to men whereby we must be saved' (Acts iv. 12). All these passages are from the Douay Bible.

If they should have any more talk hereafter on this subject I will let you know.—I remain, sir, your very obedient, humble servant, till death, HUMPHREY LEARY.

BLACK IMAGES OF THE VIRGIN.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR,—In your number of Dec., 1852, I perceive you give an account of an image of the Blessed Virgin at Tournay, whose face is quite black. Possibly you are not aware that there is another very celebrated black image of the Virgin Mary at Mariazell, in Styria, a very celebrated place of pilgrimage in the Austrian dominions, which has, by some, been called the *Loretto* of Germany, from the vast number of pilgrims who annually visit her shrine in that place.

The Church of Mariazell (which is situated in the midst of the Styrian mountains) is the largest and richest in Styria. Its treasury is, indeed, overloaded with riches, the votive offerings of pilgrims, imperial, regal, noble and ignoble, including a remarkable topaz, five inches in diameter, given by the Emperor Joseph II., and a diamond cross, presented by the Empress Maria Theresa. The image, which is about 18 inches high, and rudely carved to represent the Virgin, is said to be 700 years old, and perfectly black. She is seated in a chair, holding the infant Saviour in her arms, clothed in the costliest stuffs, and glittering with jewels and gems, true or false. The lamps, the altar, and other decorations, are of solid silver, the gifts of pious devotees, and I have been credibly informed that the total number of pilgrims who visit the spot in one year are scarcely less than 100,000, including a large number from Vienna itself, where, every year, at a stated season, printed bills are affixed to all the Church doors, stating the time fixed for the pilgrimage to Mariazell, and the indulgences to be obtained by it. Pilgrims assemble from every parish on the day appointed, and, headed by priests and banners, proceed on their journey, and generally arrive at Mariazell about the 2nd of July.

The scenes which take place there on such occasions are little better than those which have long disgraced certain places in Ireland. Though the town consists principally of inns and ale-houses to accommodate the perpetual influx of visitors, which never ceases all the year round, except when snow has rendered the mountains impassable, it is not possible, during the summer season, for the greater part of the crowd to find lodging; and even if it were, a large portion of them are too poor to pay for it. These, from necessity, and many others from less justifiable motives, spend the night in the neighbouring woods, both sexes intermingled, and till morning dawns they continue drinking and singing songs, which are anything but hymns of devotion.

Fighting used to be the order of the night, so long as the procession from Gratz (which is always likewise a numerous one) performed its pilgrimage at the same time with that from Vienna. The public scandal, however, which resulted from these disgraceful scenes at last made it necessary for the authorities to put an end to them, by ordering that the pilgrimages should take place at different times, and, consequently, that from Gratz does not now arrive till the 12th of August.

Such orgies seem worthy of a certain black gentleman rather than of the Blessed Virgin, in whose honour they profess to be performed; but why Christians of any class should have a preference for such sable images does certainly appear to be somewhat unaccountable.—Yours truly,

A CONSTANT READER.

We are obliged to our correspondent for calling our attention to the subject of pilgrimages, which we shall probably ere long give our readers some further information about. We were quite aware of the existence of the black virgin of Mariazell, and have ourselves seen some similar ones, and several pictures of great antiquity, mostly in the rude style of Byzantine art, representing the Virgin and child as of a negro complexion. These are usually stiff, ungainly productions, covered over with embroidered and tinsel silk or velvet, with two holes cut in it to allow the heads of the Virgin and child to be seen, and are resplendent with gold, diamonds, and other gems, the gifts of wealthy pilgrims. Sometimes the palladium of the shrine is a hideous black figure carved in wood, as the celebrated one of Alt-Cetting in Bavaria, one of the most frequented places of pilgrimage in Europe, which might well be termed the Bavarian Loretto, as thousands of devotees repair annually to the shrine of the Black Virgin there, whose image is said to have come from the east in the latter part of the seventh century.

There is an equally famous black image of the Virgin at Puy in the Velai, in France, which is said to be one of the most ancient figures of the Blessed Virgin, and to have been brought from Palestine about the time of the first crusade, and has a legend connected with it, which our readers may find in Mons. Collin de Plancy's *Legends of the Blessed Virgin*, p. 99, a work which we have already noticed in our pages. We need scarcely add, as he does, that we will not vouch for the authenticity of the details, though we think it indeed highly probable that such images were not of Christian origin.

"When the shepherds left the stable of Bethlehem (says Mons. de Plancy), and spread through the mountains the wonders of that sacred night on which the Saviour of the world was born, the happy tidings reached a tribe of Arabs on the confines of Egypt, who came to see our Lady and her divine infant. On their return they carved her image, representing her seated

with her holy child on her lap. This figure they attached to one of the columns of the Kaaba, and placed her in the number of their divinities. This fact is mentioned by Arabian historians. El Azhraki relates that the figure of the Virgin Mary, with the young Aissa (Jesus) upon her knees, was sculptured as a divinity against one of the columns of the Kaaba (or sacred dwelling), and that it was to be seen there at the time of Mahomet. This (continues Mons. de Plancy) is said to be the ancient image venerated at Puy, and, as well may be conceived, is the object of Mary's great complacency." He is good enough to subjoin for us the description of this image given by Faujas de St. Fond in his *Recherches sur les Volcans eteints du Vivarais et du Veluy*. This author, he says, was permitted to examine the statue minutely, and though of the modern philosophic school, describes it to be the most ancient one in France.

"It is placed (says De St. Fond) over a Roman altar, surmounted by a canopy. Both our Lady and her child are black; she is covered with a large mantle of cloth of gold, covered with precious stones and other enrichments. Her feet are covered with shoes of the same stuff; and her head is adorned with a crown of antique form, somewhat like an ancient helmet. Another crown of richer work and material is suspended over the figure; rows of small pearls hang from the back of the head like hair; her eyes are painted, and have small demi-spherical pieces of glass or crystal, which give them great lustre. The image is about two feet and a half high. Our Lady is seated in the manner of the ancient divinities of Egypt. The execution of the work is rude, and such as might be expected from the hands of primitive workmen. Its material is cedar wood, covered with small bands of linen, pasted over the wood in a very skilful manner, according to the Egyptian fashion. From this examination of it, St. Fond declared it to be an Egyptian statue!"

We think it likely that the still more celebrated image at Loretto, which we described in our last vol., p. 49 (from the account of the Roman Catholic historian, Rohrbacher), as made of cedar wood, is in like manner painted black; for there is at Prague, in Bohemia, opposite the Czernin Palace, a chapel, said to be an exact copy of the Holy House of Loretto, and the interior imitated correctly both in size and colour (apparently from casts of the original in plaster of Paris), in which the image of the Virgin is black; doubtless, in exact imitation of the far-famed original.

Of course, there are numberless legends of miracles done by those sable images, much on a par with that already recorded of the Virgin of Tournay, who, when that place was besieged, advanced to the ramparts, and by catching the balls of the besiegers in her apron saved the town, though she could not prevent her face being blackened with the powder! But as we fear our readers would scarcely be disposed to believe such stories without better proof than we are able to give them of their authenticity, we shall here close our notice of black virgins for the present.

FABER ON THE SACRAMENT.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

DEAR SIR,—I have been led by your article on Father F. W. Faber's late work on the Blessed Sacrament to look through the volume, and however I may agree with your criticism upon it in other respects, I really cannot assent to your observation that it is more dry than that gentleman's other works. On the contrary, it seems to me to be full of matter of the deepest interest, not only to those in whose craniums "the love of the marvellous" is more than ordinarily developed, but also to those whose prosaic temperament leads them to smile at the gullibility of the more credulous part of their fellow-countrymen.

To give an example or two. Would not ordinary readers almost suspect Father Faber of suppressed jocularity, when he tells us, in page 136, that St. Pascal Babylon's dead body used to teach the devotion of the Blessed Sacrament, by knocking in its coffin whenever the host was elevated in the Church where it was! or that Jane the Meatless, the Norfolk maiden, could distinguish a consecrated host amid numbers that were unconsecrated; or that a man mentioned by Gerson could detect the Blessed Sacrament by the sense of smell! (p. 532). So serious, however, is the good father, that he actually takes the trouble to enumerate and classify the saints who could feel, taste, smell, hear, and see the Blessed Sacrament. Gorres, he tells us, gives the following examples:—1. Those who could feel it—Mary of Agreda, and Rose of Lima. 2. Those who could taste it—Lucy of Adelshausen, Angela of Foligno, Ida of Louvain. 3. Those who could smell it—Giles of Rheggio, Catherine of Siena, Philip Neri, Herman Joseph. 4. Those who could hear it—Jerome Gratian, Henri Luso, Joseph of Cupertino. 5. Those who could see it—Joseph of Cupertino, Veronica of Binasco, Peter of Toulouse, Catherine of Siena, Mary of Oignies, &c. (p. 532, note).

In the same page he tells us that, "One day St. Theresa was lifted up from the ground in an ecstasy at the moment of communion, so high that the priest could not reach her to give her the host. Suddenly, he saw it escape from his fingers and fly into her mouth!" In